

and change the person from an unhappy sinner to a happy volunteer for Christ. Those who are actually spiritually dead are few and while it often happens that Christian workers become discouraged, thinking they are trying to revive spiritual corpses it is seldom the case. The seed falls on ground that is fertile enough but it is overcome by the tares.

It is impossible to describe very accurately how spiritual power shows itself. Our own eyes and ears can teach us much more than words.

It purifies language. It transforms the boisterous, profane, and blasphemous speech of the unregenerated soul into the pure, sweet, and simple language of a child of God. It breaks evil habits. It lifts the drunkard out of the gutter, stands him on his feet, and sends him home a saved man. It erases the frowns and wrinkles from his wife's sad countenance and replaces them with the smiles of love and the roses of health. It removes those rags and sunken cheeks from his children and replaces them with warm coats and dresses and the plumpness of childhood.

It causes the tobacco slave to throw away his pipe and quid. It awakens the lazy and indifferent. He realizes that he is placed in this world for a purpose and that purpose is to glorify God.

That is what we are all here for, but we may each glorify him in a different way. Some are fitted to carry the gospel to the heathen, some to the neglected in our own land, and some are endowed with the power of accumulating wealth to support these in their work.

It matters not in which class we may fall if we do our best and do it with the single aim of increasing God's glory we will receive our reward. Like the good old blacksmith we may "shoe horses to the glory of God."

It creates peace. It is the powerful "thread of beauty which runs thro all and doth all unite." It makes us see our kinship and we feel the love of a united fellowship with each other and above all with our Lord and Savior, Jesus Christ.

La Crosse, Ind.

Our Bible School

THE SUPERNATURAL HOPE

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Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Titus 2:13.

The popular thought of this age is that the day of miracles is past; that there will be no more supernatural phenomena, that everything will drift along in its natural course, that the hope of a perfect state will finally be realized thro the forces of education and culture; that the world will be saved or renovated by evolution rather than revolution. This view is not founded on God's word, but is the outgrowth of skepticism, "higher criticism" and general infidelity; sifted right down to its source it is from the devil, whose avowed purpose it is to destroy the true hope

of every child of God. Infidelity ignorantly denies the supernatural, skepticism doubts it, and "higher criticism" tries to explain it away; altogether they are a formidable, soul-destroying trio, well calculated to produce the condition of things foretold in prophetic vision concerning the latter days when the anti christ shall assert himself.

The first ray of hope given to the world after the night of sin had come upon it precludes the very thought of an evolutionary triumph of right and truth. God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. The context between the two forces, right and wrong, has been going on thro the ages with great violence, and there are no indications in sight that it will cease until the seed of the woman shall have triumphed by virtue of His almighty power, and not by means of grace: by grace of course such as will avail themselves of it, but not such as reject it and scorn it, and try to set up their own wisdom and culture instead of it.

The flood was not an evolution, but a revolution, with a vengeance that only spared eight souls from among the vast human family that had accumulated during fifteen hundred years of great longevity.

The fire and brimstone that was rained down from heaven upon the cities of Sodom and Gomorrah had nothing of the nature of evolution about it; not even revolution but positive, destructive vengeance.

The deliverance of the children of Israel from the thralldom of Egypt was not an evolution but a revolution wrought by the mighty power of God. To Abraham and his seed was the promise given that they should possess the land of Canaan; they had a hope, no doubt they reasoned like many professors do today, that at some future time thro natural causes, or forces, they would obtain the promise; the thought of being delivered all at once by the mighty power of God probably never entered their minds. Naturally, their hope of deliverance was growing less and less as the hand of oppression grew heavier upon them, after they had become the merest serfs God thro the hand of Moses delivered them all in the space of a single night.

Not in all the annals of sacred history is there a single instance recorded where God scored a success or triumph by purely natural causes, or the forces of evolution; these in themselves always lead downward, and brought chaos and destruction wherever they were allowed to work out their own end. There is nothing in history to give one the least foundation for a hope that the world will ever be saved, and prepared for the Lord's "glorious appearing" by what are termed natural or evolutionary causes, nor even by divine grace.

Present conditions do not afford any hope for a general salvation by means of grace. After eighteen hundred years of gospel preaching there is probably a smaller per-

centage of saved people living now than there were in the second and third centuries. Of the present population of about sixteen hundred millions of people there are only one hundred and twenty-five millions professedly Christians, of these only a very small portion have been regenerated by the Spirit of God, so that there are scarcely five per cent of the present population of the world that stand in a saved relationship with God. Moreover, the country in which Christianity was born and the nations to which it was first preached centuries ago became heathen or pagan. If it had ever been the purpose of God to effect a general salvation by means of grace the gospel would have held its own where it was once established, but it did not, and today we must again re-evangelize Asia and Africa, the very cradles of primitive Christianity.

In Christian countries there is a tendency to contract rather than expand; churches consolidate rather than open up new places of worship. To my personal knowledge at least half a dozen of the largest and most popular churches of Philadelphia have consolidated during the last two years; they are leaving the central parts of the city and building in the more aristocratic centres thus leaving the older districts of the city to the tender mercies of the devil; this does not only apply to Philadelphia but is general throughout large American cities. I know of at least five of the largest churches that are for sale right in the heart of Philadelphia. Foreign fields are not properly supported, missionary treasuries are empty, and many of the boards are in debt. Statistics show that but one per cent of money expended for religious purpose in the United States goes into foreign fields, that is ninety-nine cents at home and one cent abroad. Jesus commanded men to go into all the world and preach the gospel to every creature, but Christianity in practice says *come* if you want religion. Nothing but the *blindest optimism* can see a glorious consummation in the present tendencies of the Christian world. The only hope there is, is to be found in the second coming of Christ to crush out the powers of evil, and chain the very devil himself as is indeed promised.

The patriarchs and prophets of old cherished a supernatural hope. Enoch of the antediluvian age already anticipated such a hope. He was probably the first preacher of the second advent of Christ. Jude in his epistle says of him, "And Enoch the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints." Jude 14. Enoch also saw the purpose of the Lord's coming, and the work of the saints, he said they were "To execute judgment upon, and to convince (R. V. convict) all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and all of their hard speeches which ungodly sinners have spoken against him." Jude 15.

Abraham was very careful to secure a burial place in the promised land for himself